592 comparable to what our law defines as a family. In fact, the
60/ four terms just discussed, ton', ba-denya, gwa, and so, are
596 all used for the purpose. It is what is intended by their use that gives them their meaning, and depending on the region, each term has a meaning made precise by usage.

592 The dwelling of the Bambara family usually includes
342 a fairly large number of huts of various kinds. Some are cylindrical and built of native masonry with a conical straw roof and, for a door, a slit or opening which does not extend all the way to the ground. Others are parallelepiped, made of native masonry, and ordinarily also provided with no opening except the door.

Shelters (gwa), consisting of flat straw roofs supported on forked sticks, are usually placed haphazardly or wherever the master of the house wants them and are certainly not governed by any traditional rules or fixed orientation. All these dwellings or out-buildings are enclosed by either a clay wall
[343] or an unbroken hedge whose two ends are supported by the walls of the hut called blon' which serves as a vestibule for the establishment.

[178] The altar of the ancestors and of the household gods is found in the blon'.

The houses of notables are somewhat more elaborately arranged: instead of a single inner court, there are two, three, or even more, sometimes graduated in extent. The master arranges his people in such a way as to divide into sections the heterogeneous elements gathered together under his protection.
592 The domestic servants and the young [161] men, the women, girls, and small children, and finally the eventual successor are, as it were, fenced apart in their own blocks of dwellings, while the fa himself is to be found in impressive isolation, which lends weight to his authority.

592 Among great personages, especially among heads of
712 clans, this arrangement is the rule, and their isolation deep in the interior is virtually a security measure. In the old days a kind of fortress or redoubt, the tata, was built in the center of the royal residence. Gunpowder, weapons, and all the means of defense were kept there, and it was no easy matter to capture

592 this well-built structure in the midst of the inextricable maze
[712] of surrounding huts which were themselves surrounded by a solid wall of native masonry.

The people of a single household are classed in three
[565] categories: free men (woro-u), members of castes (nya-maka-la), and slaves (dyon'-u).

596 The freemen. Within the family, free persons are:
561 the men (tye-u), i.e., circumcised males; the moso-u, ex-
601 cised women; the den'-u, children of both sexes.

In accordance with their influence (faya) in the family, the men are called koro-u, old men, elders, or kamalen'-u, young masters. Among the old men the bina (uncles), brothers of the fa, hold the preponderant position; they form a kind of limited family council and generally work for the welfare of the community under the direction of the fa.

Among the women the following distinctions are made: the mothers, i.e., women under the control of a husband and who are actually mothers of children, ba-u; old women, moso-koro-u; grandmothers, mama-u; and finally unmarried girls, moso-de-u.

All children are called de unless they are specifically identified as de-n-ke, "boy," or de-moso or deni, "girl."

601 Furthermore, every male with any influence (faya) in the family, no matter to what extent, is called fa (1): [162]

1. In one way or another, therefore, every male is fa, since he exercises or will one day exercise faya. The word fa is jokingly applied even to very young boys just as ba is applied to little girls. These words may be used just like our familiar expressions when we say "Father X" or "Mother X" with no reference intended to any real state of fatherhood or motherhood.

In any case, the words fa and ba are also used as terms of respect, just as we

Before the French conquest,

712 Bambara villages were fortified. They were protected by a triple enclosure of clay blocks following a line of beams that sheltered the sentinels. The first wall enclosed the village and the surrounding gardens, the second circled the interior of the village, and the third surrounded the chief's houses. These walls could be as high as five meters and as wide as two meters at the base. They had a ditch in front of them and were re-inforced by steps. Considerable ruins of these fortifications may still be seen in the Kourolamini at Ténintu (Bougouni circle).

342 House construction. (1) Throughout the Sudan, house con-

1. Information, in part, given by Moussa Traoré, from the village of Gouani (Diemandougou canton), Bamako circle.

struction is carried out during the dry season. The same is true for repairs, except for the most urgent caused by damage from rains, streaming waters, violent winds, or by the ravages of termites.

342 361 787 778 Choice of the site. The choice is often made near a temporary or permanent watercourse where wells may be sunk. A soothsayer or Marabout is next consulted, who reveals the existence of a spirit whose favorite place is the cailcedra; if the spirit is benevolent, the installation is authorized, and the sacred tree becomes the altar of the collectivity. It is bathed with periodic sacrifices.

342 Types of habitation. 1. The round hut with thatched roof (tuba bo); 2 the square or rectangular hut (bili) with flat roof.

Round hut. The man drives a stake to which he attaches a cord 1.50 meters long at the most, which is also tied to the head of a hoe. The man circles the stake and traces a circumference that [401] will be the scheme of the house. No foundation is laid. A series of double pickets (kassassin) is set up around the circumference. A bamboo strip is passed in and out between the double stakes, and this basketwork is raised from the ground up to a height of about two meters.

When the cylinder forming the walls of the base is finished, a door is cut, facing south, 25 centimeters from the ground and 1.50 meters high. One then plasters with banco, that is, with earth dug not far from the hut by the young people and made into a paste with a mixture of fonio straw, cow dung, and water drawn by the women. The roof is constructed on the ground. A circumference equal to that